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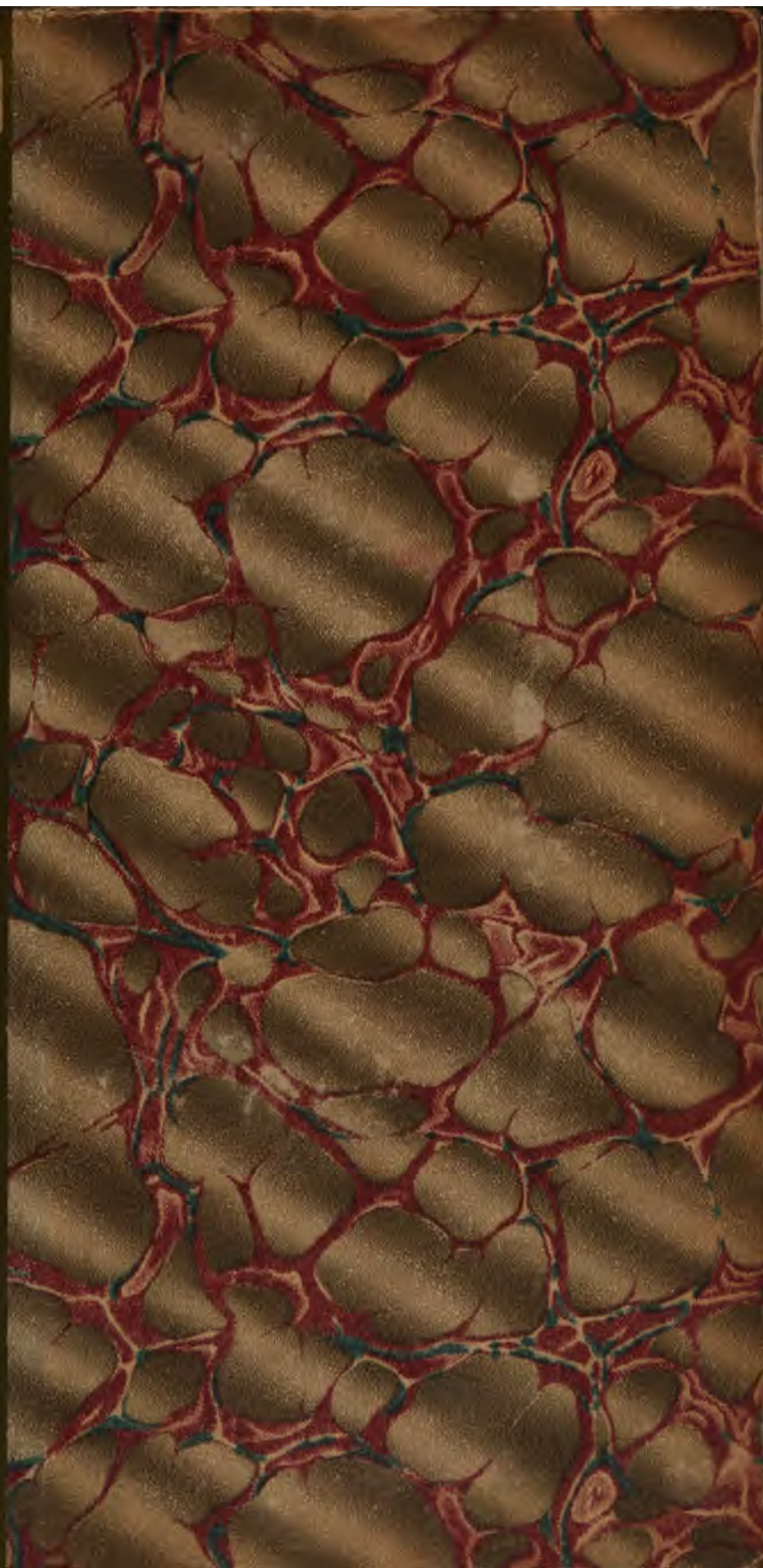
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Mallard - Oration - 1838.



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**Harvard College Library**

**FROM**

*Hon. John Gorham Palfrey*



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**Harvard College Library**

**FROM**

*Hon. John Gorham Palfrey*







*Mallard: In R.*

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**ORATION**

BY

**Mr. JOHN B. MALLARD.**

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1863, April 30.

Gift of  
Hon. John Gorham Palfrey,  
Cambridge -  
(Class of 1815.)

## CORRESPONDENCE.

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*March 12th, 1838.*

MR. JOHN B. MALLARD,

Dear Sir—We the undersigned, a Committee appointed by the *Midway and Newport Library Society* are directed to wait upon you, and request for publication, a copy of your Address, delivered before the Society at its last Anniversary meeting.

The Committee beg leave to assure you, that your compliance will gratify the Society, and they believe tend much to forward its prosperity, by awakening an interest in the community, towards a Society so intimately connected with the early history of our forefathers in this place and even previously.

Individually, we tender to you our best respects, &c.

M. L. JONES,	} <i>Comtee.</i>
WM. Q. BAKER,	
WM. S. BAKER.	

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*Walthourville, March 13th, 1838.*

Gentlemen—Your note requesting for publication a copy of the Address, delivered before the Midway and Newport Library Society, has been duly received. I am happy to acknowledge the honor which has been conferred on me, whilst I yield a reluctant compliance with your request.—The Address will be placed at your disposal. Of its many defects, no one is more sensible than the writer. Its pub-

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**Harvard College Library**

FROM

*Hon. John Gorham Palfrey*







*Mallard John B.*

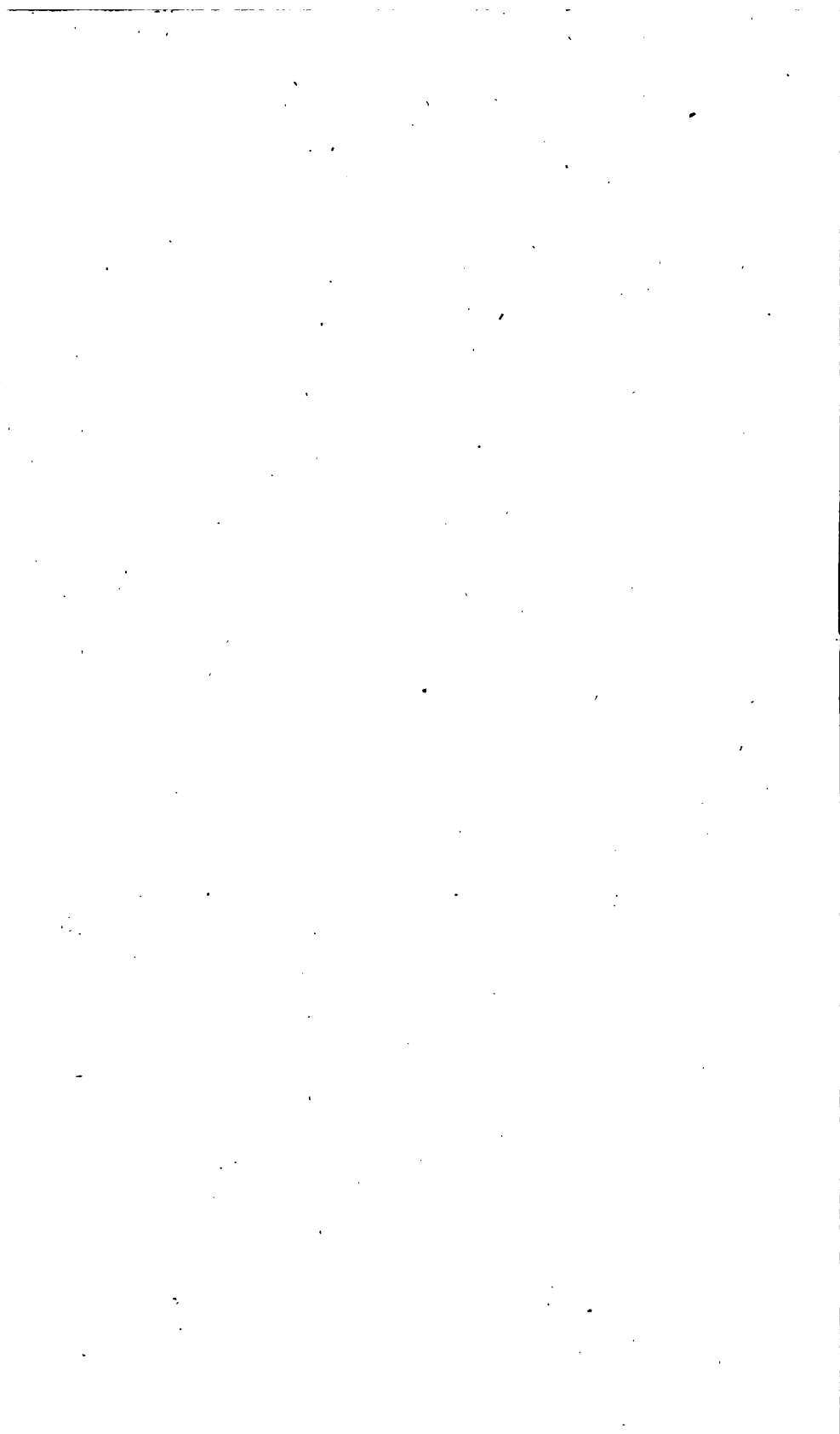
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**ORATION**

BY

**Mr. JOHN B. MALLARD.**

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AN  
**ORATION,**

DELIVERED BEFORE THE

**MIDWAY AND NEWPORT LIBRARY SOCIETY.**

AT ITS

**ANNIVERSARY MEETING,**

**MARCH, 1838.**

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**Savannah:**  
PRINTED BY T. PURSE & CO.  
.....  
1838.



ful of their civil rights. During the struggle between Great Britain and her American Colonies, they engaged decisively in the cause of their country. They embraced the earliest opportunity of acceding to the Continental Congress. At a provincial Congress, held at Savannah, in January, they informed the other parishes, assembled on that occasion, that they had already acceded to the General Association, and earnestly requested them to accede to it. Disappointed in the expectation of this measure, they applied to the South-Carolina Committee of Correspondence, to admit them to an alliance with them, and requesting them to allow trade and commerce to be continued to them. Connected with Carolina, as a distant parish of the same province, "we must," they say, "be considered as comprehended within the spirit, and equitable meaning of the Continental Association, and hope you will not condemn the innocent with the guilty, especially when a due separation is made between them." Their address having been laid before a full committee of the Colony of South-Carolina, an answer was given to them, expressing the highest sense of their arduous struggles, in favor of the common cause of America ; but recommending the laying of their case before the ensuing Continental Congress, as the only means to put them into the situation they wished, which the Committee apprehended to be entirely out of their power.

Upon the receipt of this letter, they considered in what manner to conduct themselves, in the present situation ; and it was concluded, that, until they could obtain trade and commerce with some other colony, it was absolutely necessary to continue it, in some respects, with their own, and determined, that it be carried on, under the following regulations :—"1. That none of us shall, directly or indirectly, purchase any slave, imported at Savannah, till the sense of the Congress shall be made known to us. 2. That we will not trade at all, with any merchant at Savannah, or elsewhere, that will not join in our associating agreement, otherwise than under the inspection of a Committee, for

that purpose appointed, as for such things as they shall judge necessary, and when they shall think there are necessary reasons for so doing." A Committee was then appointed to sit weekly for those purposes; and it was resolved, that a delegate be sent from this parish, to the Congress, to be held at Philadelphia, in May next. On the day appointed for that election, (21st March,) at a full meeting, Dr. Lyman Hall was unanimously chosen.\*

This procedure subjected them to an uncommon degree of sufferings and sacrifices. In the month of November, 1778, the Society was broken up and dispersed by the British Army, from Florida. Some fled into Chatham county, and some into Carolina. The army laid waste all before them, burned the meeting house, almost every dwelling house, and the crops of Rice, then in stacks. "Most of those in the fort," says Mr. Benjamin Baker, at that time the Society's Clerk, "were so terrified, that they fled from it, to get over Ogechee bridge, with their families, none remaining but mine, upon which I moved with mine into the woods, and camped. On the 26th, I rode off early in the morning, towards the meeting house, for intelligence. Saw a number of horsemen riding to meet me, with pine branches in their hats: which discovered to me, that the army from Florida, was in possession of that place. Without any pause, I rode on till I met them. It was, I suppose, Col. Brown, and his Company of Light Horse. The officer spoke very roughly to me; examined whence I came, and whether any army was between that place and Sunbury: but would believe none of my answers, and assured me, that I would be hanged, if caught in a lie. I told him, I knew not of any army betwixt that and Sunbury: but I knew not that there might be. He ordered me, in the most stern manner, to dismount—which I did. Soon after, a messenger came from the Chief Commander, the Hon. Col. Prevou, with an order, that I should be conducted to

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\* Holmes' American Annals, 11, 216.

him ; which I was glad of. In my way, I was met by several officers, truly gentlemen, who treated me very civilly, even kindly. When I came to the Commander-in-Chief, he inquired whence I came. I informed him of my camp, and family, in the woods. There had been hard frosts, every morning from Sunday morning. The Colonel, sensibly touched with my family, especially my wife, with a child not six weeks old, lying out in the woods, in such weather, assured me, we should have been safe and unmolested at home ; and that he had written to Col. White to tell us so and that he had spared every house, where he found any inhabitants. After awhile, he sat down, with pen and paper, and inquiring my christian name, wrote as follows :

“ Mr. Benjamin Baker, has leave to go home, to take care of his family, and is not to be molested, he behaving peaceably.

T. W. PROVOU,

Commander of the N. W. Division.”

Nov. 26, 1778.

“ They told me, that they required no oath of any man ; that it was a weak thing to do so, as they knew that a compulsive oath was nothing. I bowed and thanked the Chief Commander, on receiving said paper. He advised me to get my family home immediately, and to keep within the limits of my own plantation, assuring me, that in that case, none of us would be molested.”

In Dec. Savannah was reduced by the British troops, commanded by Col. Campbell. At this time, the Rev. Mr. Allen was taken prisoner, and sent on board the prison ships. “ Wearied with a confinement of several months, in that loathsome place,” says Dr. Ramsay, “ and seeing no prospect of relief, he determined to attempt the recovery of his liberty, by throwing himself into the river, and swimming to an adjacent point ; but he was drowned in the attempt.”

The building in which the books of the Library Society were kept, was not destroyed by the invading army from Florida : the officers supposing the books to belong to the

Pastor of the parish. The early records of this Society being lost, we can give no account of the exact time when it was formed. At Dorchester, in South-Carolina, there was a society called the Dorchester and Beach Hill Alphabet Society ; the initials of which name, D. B. A. S. are written in several books now in our library. These books were in the library of the Dorchester and Beach Hill Alphabet Society, and brought to Georgia, by the emigrants from Carolina. In an old MS. journal, we find reference made, in the year 1763, to the " Library Society." Hence we conclude, that the Midway and Newport Library Society, is the continuation of a Library Society, formed anterior to the year 1752. If so, it cannot be less than 86, and probably, it is more than 100 years old.

On the prospect of peace, the inhabitants returned to Midway ; and in 1785, proceeded to re-organize their Library Society. The Rev. Abiel Holmes was chosen President, Thomas Stevens, Librarian, William Quarterman, Treasurer, and John Elliott, Esq. Clerk.

Judging from the exercise, enjoined by the rules of this society, upon its members, we may safely say, that its founder's object, was to afford facilities for mental and moral improvement.

Education, as applied to man, means the developement and discipline of the entire powers of his nature. The lower orders of the animal creation, are endowed, in the early stages of their existence, with an instinct sufficient to secure all the ends of their being. On the contrary, in the biography of man, we read that then and there he was born, and then a blank—a broad and silent blank, tells the history of years, of that living soul. In the infant, slumbering from the moment at which it takes its milky food, to the moment at which it awakes to seek it again, how little more is seen than what seems to give motion to the mere machinery of life. How few are the circumstances of resemblance which can be traced between the apparent inactivity of its mind, and the restless energies of that mighty being, which

perhaps, it is to become in its maturer years ! Every man is born at the foot of the hill of science. The acquisitions, for which his capacities were prepared, are not to be made without effort. To be capable of acquiring knowledge, and of using it with effect, the human intellect must have a long and thorough training, at vast expense of toil, privation, and attention.

But in the evolution of the entire powers of our nature, man's *social* powers should not be disregarded. Besides the love of companionship, which every one feels implanted within himself, man's dependant condition necessitates him to mingle with his fellow beings : and he, who neglects the culture of refined feelings ; who pursues a course which unfits him for a polite and dignified intercourse with his species ; who seeks to be applauded for his independence, by unyielding intolerance, does violence to the elements of sociability, with which a benevolent Creator has endowed him.

Nor ought man's *moral* powers to be consigned, for their development and discipline, to "the school of chance." These powers constitute that portion of our nature, more directly involved in the effects of that great moral catastrophe, which brought death into the world, and all our woe. But how are these powers to be developed, and properly trained ? Only by the cultivation of an acute sensibility of conscience, to the precepts of Divine Revelation. Many were the precepts of the ancient philosophers ; but what was the state of the world, under the tuition of Plato and Socrates, of Aristotle and Zeno ? Men were vain in their imaginations, and their foolish hearts were darkened. They were filled with all unrighteousness, covetousness, envy, murder, deceit, malignity.

As yet, perhaps, no appliances have been found better adapted to evolve the mental powers, than the exercises of well regulated schools and colleges. But, let it not be thought, that these are the only implements of mental development. What is learned in schools and colleges, is

but the foundation of that great work of self-instruction, and mutual instruction, with which the real education of life begins. Man has three teachers:—the school-master, himself, and his neighbor. The instructions of the first two commence together; the duties of the last two, go on long after the functions of the school-master have been discharged; and what they affect, is vastly more important than the work of the teacher.

We have already hinted at the advantages offered by this Society; but to be more particular:

1st. This is a debating Society. Whatever provokes discussion, wakes up and strengthens the intellects. Mechanical forces from the moment they are put in action grow fainter and fainter. Not so the intellectual energy. If wisely exerted, its exercise, instead of exhausting, increases its strength. Truth is propagated by the mutual action and re-action of minds engaged in its pursuit. Amid the conflicting opinions that agitated the American colonies, the immortal orator of Virginia overcame his retiring habits, and brought the shoulder of a Hercules to the wheels of the American Revolution. The great controversies that engaged nearly all Europe in the sixteenth century, raised Luther from the gloominess of a monk, and caused his every word to fall like a thunderbolt upon the pillars of the papal throne.

2. The laws of this Society require the assembling of its members in one place, at stated times. This requirement contributes to the growth and polish of the social powers. Nothing serves better to keep alive feelings of friendship and liberality of sentiment, than the meeting together from time to time of old acquaintances. Circumstances often necessitate the separation of friends. Different pursuits call them into different neighbourhoods. Each neighbourhood has its peculiar interest. To counteract the evils resulting from local interests, is a "consummation devoutly to be hoped for." That this consummation will ever be fully realized during man's lapsed condition, is not

to be expected. But if the members of the community can be brought together at stated times and united in the pursuit of some common object, there is reason to believe, that to a certain extent a counteraction would be effected. A well regulated intercourse facilitates the knowledge of men's ways, character and disposition ; and it is from ignorance of these, there arises so much of neighbourhood rancor and personal prejudice.

3. This is a *Library Society*. Among all the means which men enjoy for improvement in knowledge, virtue, and happiness, books hold a conspicuous place. Good books are the hand-maids of virtue and religion. Through the medium of books, we learn the deep and universal depravity of mankind as exhibited in the wars, and dissensions, and ravages which have desolated our fallen race, in every period and in every land. We learn the desperate wickedness of the human heart in the private acts of ferocity, and cruelty, and injustice, which, in all ages, men have perpetrated upon each other. We see the stir of the great Babel, earth. Its fluctuations and its vast concerns. We see the mountainous and craggy ridge that tempts ambition's votary. We see him climb, and pant, and grasp the seals of office. At his heels, close at his heels, we see a demagogue ascending, who, with a dexterous jerk, soon twists his predecessor down, and wins the post of honor ; but wins to lose them in his turn.

Books bring to our view the beauty, order and harmony that characterize the works of creation ; and thus teach us to look through nature up to nature's God.

"The men  
Whom nature's work can charm with God himself  
Hold converse ; grow familiar day by day  
With his conceptions ; act upon his plan,  
And form to his the relish of their souls."

Having pointed out some of the advantages offered by this Society, we will now direct your attention to the causes that have led to the inactive and almost lifeless state in which it is at the present time.

1. The unsuitableness of the place of meeting. The unsuitableness of this place, does not arise from its not being central. On the ground of centrality, perhaps a better place could not be selected. But from its favorable situation for transacting business. A large amount of the produce of this county is shipped from this place. The post arrives here six times a week, and gives information of what is going on in other places. Hence, it not unfrequently happens, that the members of this Society look forward to the day of its meeting, as a convenient time for transacting business not connected with the Society. A vessel is leaving, and a receipt must be taken for cotton aboard. A sloop has just arrived, and an examination of packages demands immediate attention. Merchants' accounts are to be settled. The Post Master must be called upon, and letters and papers inquired for— \* \* \* \* \*

2. The condition of the Library. Very few new works are offered to the reading public. That the world, at the present day, is flooded with light, fugitive, mushroom, catch-penny publications, we readily admit. Whoever undertakes to read all that comes in his way, under the character of miscellany, will find time to read nothing else ; and what is worse, will acquire a habit of mind altogether unfriendly to the acquisition of solid and useful knowledge. But because the world is flooded with light and fugitive publications, does it follow that all recent works are light and fugitive ? Because the works of Dwight and Doddridge, and Hume and Robertson, and others of worth, are in our library, are we to make no effort to procure the works of more modern writers ? It is very currently reported, that all the Society's books are books of ancient date ; and probably, this report, though not strictly true, has contributed, in no small degree, to its inactive state.

3. A damper to the prosperity of this Society, may, perhaps, be found in the effects of that speculating, money-making spirit, which is abroad upon the face of the earth. Of all the passions by which men are actuated, no one is



more universal than that for wealth. It reigns from the King on his throne, to the beggar in his hovel. It is the hope of amassing wealth, that cheers the laborer, under his cares, and toils, and privations; that induces multitudes to leave their friends, their homes, and their enjoyments, to seek their abodes in the damp and silent caverns of the earth; that prompts the adventurer to ascend the rugged sides of towering steepes; nerves him to withstand the wintry blast, and cruise the polar seas.

To be industrious and provident, is inculcated by reason and Revelation. But when wealth is looked upon as the chief good—the *summum bonum*—when

“Virtus, fama, decus, divina humanaque, pulchris  
Divitiis parent; quas qui contraxerit, ille  
Clarus erit, fortis, justus”—

It becomes an antagonist to all that is dignified and ennobling. The age in which we live, appears to be an age of engrossing and ceaseless efforts, for the accumulation of large fortunes. How far this spirit infests this community, or how far it acts as a damper to the prosperity of our Society, we do not presume to say. We “speak as unto wise men. Judge ye.”

Members of the Midway and Newport Library Society: In the earlier periods of your Society's history, talents, and punctuality, and brotherly feelings, all contributed to sustain its interest. The days of its meeting were days of gladness. Ministers of the Gospel, members of the bar, physicians, merchants, and planters were its early patrons. But they have gone—and gone, we trust, to adorn higher spheres of usefulness, and to shine in the firmament of God! And what have their descendants done? What will they do? Will they suffer a Society, founded by their ancestors, chartered by their native State—a Society which has effected so much good—to die in their hands, for lack of energy? The characteristics of the age in which we live, forbid it.—This appears to be the age of the war of opinion. An intense intellectual action is now agitating the civilized world.

Every measure of social, religious, or political polity, finds its advocate. The clamor for reform is loud and violent. The pillars of all that is sacred in church and state, have been taken hold of, and their strength and stability essayed. A division of labor, in the literary world, is about being abandoned. It is no uncommon thing to find children, under the inspiration of this precocious age, passing bold and unhesitating judgments, upon institutions founded by the wisdom, and supported by the learning, of our worthy ancestors. The upstart layman, disputes ferociously on church matters, with him who has made theology and church polity the study of his life. The college graduate feels himself perfectly capacitated to enter upon the duties of farming or merchandizing, of teaching or preaching, or legislating; of wearing the gown of a judge, or the sword and sash of a military officer. The simple habits and inartificial customs of our fore-fathers, have passed away. Throughout the length and breadth of our land, there is much of prejudiced and embittered feeling. These characteristics of our time, call for the cultivation of habits of close and discriminating thought—of calm and correct judgment; of patient and laborious investigation. And for such a training of the social powers, as shall tend to break down those barriers, which interposed, make men abhor each other, who had else, like kindred drops, been mingled into one. And where—where, we ask, have we better means for accomplishing this, than in attending to the duties enjoined by the rules of this Society?

When books become useless, and reading uninstrusive; when we no longer wish a memorial of those, from whom we are proud to be descended, then let our society die! But until then, let no effort be spared to enlarge its Library, and widen its influence. Knowledge has not yet won her last victory. Her rewards are proffered to all—all may share in her distinctions, her blessings, and her hopes. It was no magic that made Franklin and Fulton—it was the patient and long continued cultivation of powers of the un-

derstanding, eminent in degree, but perhaps, not differing in kind, from those which every one of us possess. Industry and perseverance have accomplished much. Let the inspiring motto, "*nil desperandum est*," be ours. It is as applicable to the members of this Society, as it was to the Republic of Rome, in the zenith of her glory.

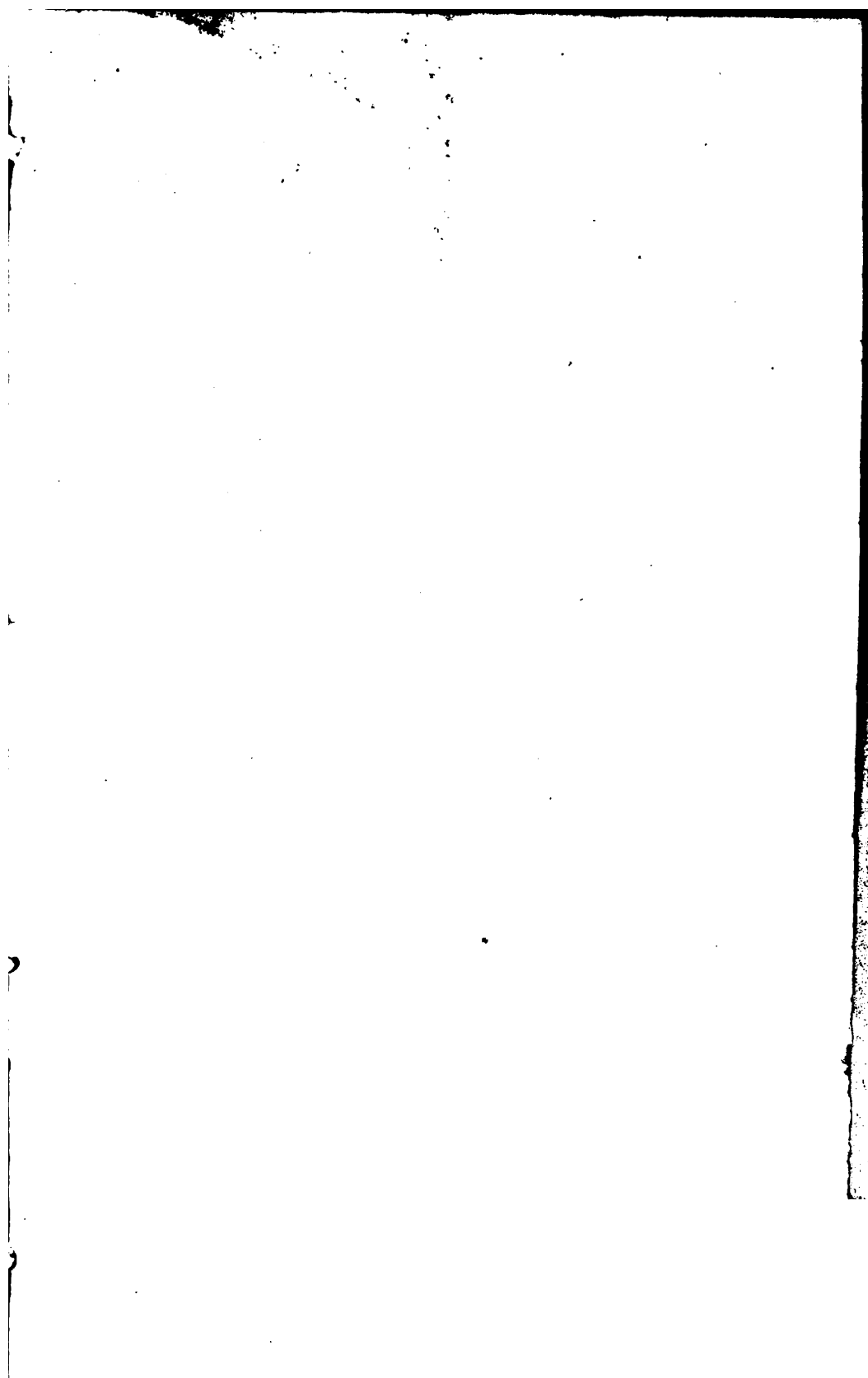
## NOTE (A.)

"After a remarkably hot Summer, a dreadful hurricane was felt at Charleston, the capital of South Carolina. The flood rose 10 feet above high water mark at the highest tides, inundating the town, and covering the streets with boats, boards, and wrecks of houses and ships. The inhabitants, expecting the tide to flow until 1 o'clock, its usual hour, retired to the upper stories of their houses at 11, in despair. In this moment of desperation, the merciful interposition of Divine Providence surprised them with a sudden deliverance. Soon after 11, the wind shifted; in the space of ten minutes, the waters fell five feet; and the town was saved from the threatened destruction.—*American Annals*, 11, 47.

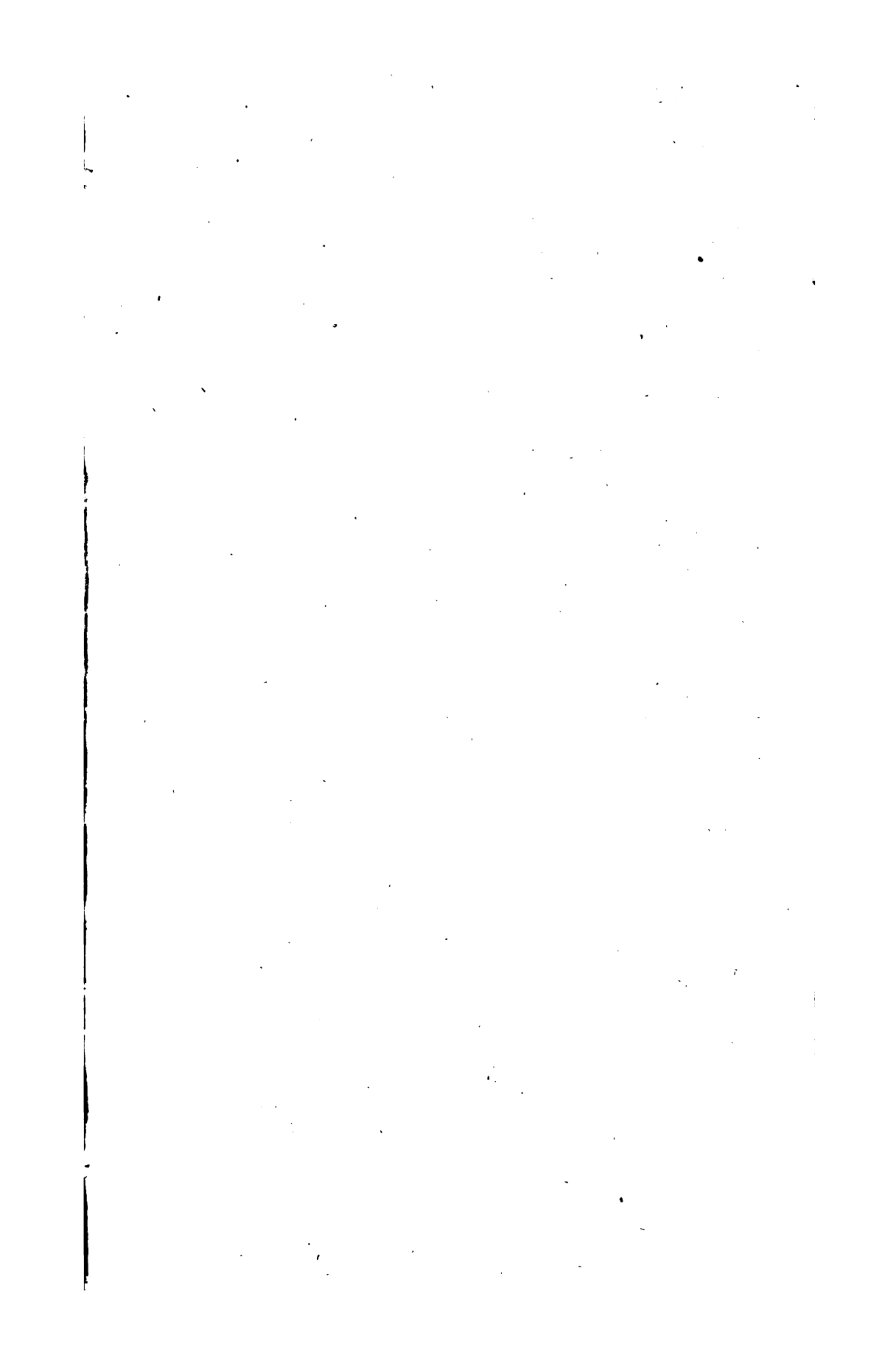
## NOTE (B.)

"John Joachim Zubly, D. D., was a native of Switzerland. In 1760, he came to America, and was the first Minister of the Presbyterian Church in Savannah. Dr. Zubly possessed a vigorous mind, and was a man of learning and piety. He was a member of the Provincial Congress of Georgia, and was an advocate for Colonial Liberty, but not for Independence. Differing from his fellow-citizens on that point, he incurred their displeasure and lost his influence. He died in 1781, at an advanced age." —*Amer. Ann.* 11 : 527.

















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